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to God we should substitute social and cosmic loyalty. It would seem, then, that the best thing man can do with such a God is to ignore his existence. It is hard to see why man "should bear himself as a free helper" towards a being with whom he can enter into no conceivable personal ethical or spiritual relation.

We are compelled to conclude that the book is overconfident and superficial in its treatment of great themes. To this, we must add that it is insular in its whole outlook. For example: "Scriptures read in churches should be mainly historical,—the famous lives and deeds of great Englishmen, *with a sparing admixture of alien history*" (p. 304). The italics are ours, and comment is needless. If the hut of the Galilean fisherman is very far from the Temple of Humanity, we fear that Mr. Sturt's "Free Church" is even further away.

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PSYCHICAL RESEARCH. By W. F. Barrett, F. R. S. London: Williams & Norgate, 1911. (Home University Library Series.) Pp. viii, 255.

Among the various achievements of scientific progress, for which the last years of the nineteenth and the first years of the twentieth centuries will hereafter be noted, not the least notable are to be found in the field of experimental psychology and psychical research. Some thirty years ago, psychical research, regarded as a science, can hardly be said to have existed; now, in spite of much lingering obscurity and confusion, and although opinions may differ widely as to the conclusions to be drawn from the available evidence, no one, who has given the subject his unprejudiced consideration, will deny that it offers a legitimate field for scientific inquiry.

There are many signs that a serious interest in psychical research is increasing, and amongst them may be reckoned the inclusion of a volume on this subject, treated from a scientific standpoint, in a series intended to make a wide, popular appeal. It is obviously impossible to compress into the scope of such a volume the large mass of detailed evidence now on record in the Proceedings of the Society for Psychical Research, and to these records the student must eventually turn; but he will

be able to form from Sir William Barrett's summary a good general idea as to the nature of the problems with which researchers have been faced and the progress that has been made toward their solution.

All the various phenomena, with which psychical research has concerned itself, are here past in review: hypnotism, dowsing, telepathy, and the more elusive and dubious manifestations of clairvoyance, poltergeists, and the "physical phenomena of spiritualism." In his last chapters Sir William Barrett deals with recent experiments in automatic writing, including "cross-correspondences." These suffer more than the rest from the necessity for condensation: the evidence must be studied *in extenso*, before any adequate basis for an opinion can be obtained.

But this limitation is inherent in the nature of the subject and detracts in no way from the value of Sir William Barrett's book, which is excellently adapted to its purpose. The reader will find in it a clear, careful account of some of the main achievements of psychical research by one who has himself taken part in these achievements and speaks to a large extent from personal knowledge and observation.

London, England.

HELEN DE G. VERRALL.

LA SOLIDARITÉ SOCIALE. Annales de l'Institut International de Sociologie. Volumes XII and XIII, containing the proceedings of the Seventh Congress of the Institute. Paris: V. Giard and E. Briè, 1910. Pp. 324, 326.

The guiding thought in the preparation of the program of this congress was expressed in the words of one of the American delegates, Lester F. Ward: "From a general point of view all sociological problems may be grouped in two great classes, one called social conflict, and the other social solidarity." To the discussion of social conflict were given the labors of the sixth congress of this learned society in 1906; to social solidarity the seventh congress was devoted. Of the volumes containing the report of the latter congress, the first contains papers on social solidarity in time and space, being the history of solidarity and an account of the various institutions of coöperation and mutual helpfulness in the leading countries of the world; the second volume deals with the forms, principles, and limits of solidarity.